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OUR CONTRIBUTORS AND THEIR CONTRIBUTIONS

Shri M. G. Venkatesiah, one of our regular contributors, describes the several forms of alliteration and the metres employed in Ranna's *Gadāyuddha.*

Shrimathi S. K. Rajeswari, a former member of the Bangalore Bar, now settled in Āndhra Pradesh, brings out vividly in her article on *The Versatile Kural* the homely beauty of the immortal sayings of Valluvar.

Shri B. Srinivasa Jetty of the Śrī Nimbaja Grantha Karyālaya, embodies in his article on *The Jetty Community of South India*, the results of his research extending over a period of nearly thirty years. His views as to the origin of the Jetty Community will be found interesting.

Shri Severine Silva continues his translation of the twenty-third and the twenty-fourth chapters of the *Yearly Records of the Mission of Caruar* recording the events from 1801 to 1804.

OURSELVES

Lectures

Shri R. Sriram, Assistant Engineer, Mysore State Electricity Board, exhibited slides showing flowers, scenes of cities far and near, and photos taken at random on 18–2–1960.

Shri M. Yamunacharya, Retired Assistant Professor of Philosophy and Editor of Gandhiji's works in Kannada, delivered a lecture on "The Impact of Indian Thought on Western Literature" on 26–2–1960.

Shri Tenneti Viswanatham, Chairman, Coffee Board, delivered a lecture on "Modern Trends in Indian Culture" on 11–3–1960.

New Members

We welcome the following new members:

Shriyuts: C. Ramanathan, P. Swamidas and Prof. Sadashiva A. Dange.

New Exchanges

"Pradeepa" – a Kannada monthly from Dharwar – and "Purāṇa" – the Half-Yearly Journal of the Kāśirāja Trust, Varanasi – have been placed on the Exchange List of the "Quarterly Journal of the Mythic Society."

General

We are extremely happy that Professor D. L. Narasimhachar, one of our members, was elected President of the Forty-First Session of the Kannaḍa Sahitya Sammeḷana, held at Bidar in February 1960.

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PROSODY IN RANNA'S GADĀYUDDHAM

M. G. VENKATESIAH, M.A.

INTRODUCTION

This is one of the famous *Campu kāvyas* in Kannaḍa language belonging probably to the later part of the tenth century, the authorship of which is attributed to **Kavi Cakravarti Ranna**.

According to the late M. A. Ramanuja Aiyengar "The Prince Satyāśraya, queen Jakabbe's son, was as remarkable as his father. He was chivalrous and brave and while accompanying his father in the latter's campaigns of conquest, burnt Kanchi and conquered Gujarat. In these expeditions the prince showed such great prowess and dash that seemed to have made a lasting impression on the poet's mind. Ranna felt himself impelled to commemorate the martial exploits of this chivalrous prince and the result was a supreme master-piece of Kannaḍa literature, the *Gadāyuddha*, of which more in proper place. Suffice to state here that the work was composed in the poet's thirty-fourth year and brought him signal marks of royal favour."[1]

For the purposes of this analysis the text of *Gadāyuddha* edited by M. A. Ramanuja Aiyengar and published by M. Aji Narasimhachar, in 1925, is taken into consideration.

ALLITERATION

Alliteration (*prāsa*), as it is to occur in each verse of Kannaḍa poetry, generally speaking, is the custom of putting the second

1. Text, Introduction p. 9.

letter of the first line or quarter in the same place of the other quarters.

There are six kinds of alliterations of the first class—the Lion, the Elephant, the Bull, the Monster, the Goat and the Horse. The manner in which these occur in the text of *Gadāyuddha* is our primary consideration.

Alliteration formed by a short letter is called the Lion, e.g.

> ಕರಮಿಱಿದು ಹಿಡಿಂಬ ಜಟಾ
> ಸುರರ ಜರಾಸಂಧ ಸಂಧಿಗಳುಮಂ ಬಕಸಂ ॥
> ಹರಣಂ ಕೀಚಕ ಮಥನಂ
> ನಿರಸ್ತ ಮಿತವೈರಿ ನಿವಹ ಗಜ ಸಿಂಹ ಬಲಂ ॥ I. 54 ॥

The alliteration comprises ರ, ರ, ರ, ರ in the above.

The alliteration formed by a long letter is called the Elephant.

In the text no example of a verse having a long letter for alliteration is available. There is a very good example of this kind in *Vikramārjuna Vijaya*. (VI. 40). In the instance given by Nāgavarma as an example of this kind of alliteration, we find a *short* letter in the third line, which has to be reckoned as a *long* one on account of a following double consonant.

> ಆರಾರೇರ್ ಶಾಸ್ತ್ರ
> ಶ್ರೀ-ರೋಹಣ-ಗಿರಿಯನಲ್ಲಿ ನವ-ಕವಿತಾ-ಚಿಂ
> ತಾ-ರತ್ನಂ ದೊರಗುಮೆ ತೇ
> ಜೋರೂಪ-ಕೃಪೆಯಿರದಂಗೆ ಧರಣೀತಳದೊಳ್ ? [*N.C.P.** 45]

[Rājasēkhara I. 29]

In the following instance found in *Gadāyuddha*

> ಶ್ರೀಕಾಂತಂ ಸಮರಜಯ ।
> ಶ್ರೀಕಾಂತಂ ಕುರುಕುಲಾಂತಕಂ ರಿಪುರದರ್ಪೋ-
> ದ್ರೇಕಹರಂ ಮೃಗರಾಜ ಪ ।
> ತಾಕಂ ಕೇವಳಮೆ ಸಮರ ಸಾಹಸ ಭೀಮಂ ॥ V.1. ॥

it can be observed that the alliteration with the *long* letter is not kept up.

**N. C. P = Nāgavarma's Canarese Prosody*: Edited by F. Kittel Mangalore. 1875 Edn.

ಆರಾರ್ಸತ್ತರ್ ಸಮರ ದೊ
ಳಾರಾರೊಳರೆನ್ನಸೂನುಗಳ್ಗೇನಾಯ್ತೆಂ ।
ದಾರಯ್ಯೆಲ್ ನೃಪಭವನ
ದ್ವಾರದೊಳಿರ್ದ ಹಿತಜನನಿ ಪರಿಜನ ಸಹಿತಂ ॥ VI.32. ॥

In the case of the above, even if the alliteration in the third line is reckoned as *long*, due to the following double consonant, the letter in the fourth line clearly shows a *short* one.

Even in the *Pṛthvi Vṛttam*, when there is a chance for using a long letter for alliteration, as the first foot is ᴗ–ᴗ, we find in *Gadāyuddha*

ಕನತ್ಕನಕ ಚಾಮರಂ ಧವಳ ಚಾಮರಂ ಕೈಯ್ಗಳೊಳ್ ।
ಮನಂ ಚಲಿಸೆ ಮಾಸಿ ತಾಱಿದ ಕುರುಳ್ಗಳುಂ ತನ್ನ ಬಿ ॥
ನ್ನನಿರ್ದ ಮೊಗದಿಂ ತವಿಲ್ದಿರೆ ವಿಲಾಸಮುಂ ಮುಂದೆ ಕಂ ।
ಡನಲ್ಲಿ ಕಮಳಾಕ್ಷಿಯುಂ ವೃಷಭಲಕ್ಷಣಂ ಲಕ್ಷ್ಮಿಯುಂ ॥ IX. 3 ॥

which clearly indicates that alliteration with a *long* letter is avoided in this composition.

A good example of the Bull type can be seen in the following instance,

ಆನುಂ ದುಶ್ಶಾಸನನುಂ
ನೀನುಂ ಮೂವರೆ ದಲಾತನುಂ ಕೞಿದ ಬೞಿ
ಕ್ಕಾನುಂ ನೀನೆ ದಲೀಗ
ಳ್ನೀನುಂ ಮುಗಱ್ದತ್ತು ಪೋದೆಯುಂಗಾಧಿಪತೀ ॥ V. 11. ॥

Sometimes the *bindu* and a consonant are employed for alliteration, e. g.

ಬಾಂಧವರ ನಿಱಿಸಿ ಸರಸಿಜ
ಬಾಂಧವ ತನಯನುಮನೆನ್ನ ತಮ್ಮನು ಮುಂ ನ
ಮ್ಮಂಧ ನರೇಂಪ್ರನ ಮೊಗ ಮುಂ
ಗಾಂಧಾರಿಯು ಮೊಗಮನಾವ ಮೊಗದೊಳೆ ನೋೞ್ಪೆಂ ? [III. 70.]

The same verse when written as follows :

ಬಾನ್ಧವರ ನಿಱಿಸಿ ಸರಸಿಜ
ಬಾನ್ಧವತನಯನು ಮನೆನ್ನ ತಮ್ಮನು ಮುಂ ನ
ಮ್ಮನ್ಧ ನರೇಂದ್ರನ ಮೊಗ ಮುಂ
ಗಾನ್ಧಾರಿಯು ಮೊಗಮನಾವ ಮೊಗದೊಳೆನೋೞ್ಪೆಂ ?

illustrates the Monster, the alliteration formed by the final consonant (of the preceding word and the initial one of the following word). Here is another example :

> ಉನ್ಮಜ್ಜತ್ಕುರು ರಾಜ ಕ
> ನನ್ಮಣಿಮಯ ಮಕುಟ ಮಣಿಗಣಾರುಣ ವಿಕ್ಷೇ
> ಪೋನ್ಮಣಿ ಕಿರಣದ್ಯುತಿ ಜಲ
> ಜನ್ಮಂ ಬೆಳಗೆರ್ಂಪ ನಾಳ್ದಾ·ಕಮಲವನಂ [VII. 28.]

Other instances are: I, 15, 19, 65, 73; III, 21, 76; IV, 16, 23, 36, 40; V, 27, 53; VI, 3, 9, 19, 26, 45; VII, 4, 19, 24; VIII, 53; IX, 18, 32, 35.

The alliteration comprising *Visarga* is known as 'the Goat', an instance of which is given by Nāgavarma [*N.C.P.* 48.]

There is no instance of alliteration of this type in *Gadāyuddha*.

The employment of double consonants for alliteration is designated as 'the Horse'. An instance of this kind may be observed in [V. 6.].

ALLITERATION OF THE SECOND CLASS.

There are six kinds of alliterations of the second class, which are known as :

Vinuta, e. g.

> ದಿನಪಂ ತೋರ್ಪಂ ಮಧ್ಯಂ
> ದಿನದೊಳ್ತೇಜದ ಪೊಡರ್ಪನುದಯದೊಳೆ ಜಗ
> ಜ್ಜನಕಂ ತೋಱಿದಪಂ ರಿಪು
> ಜನಕಂ ತೇಜದ ಪೊಡರ್ಪ ನಿಱಿವ ಬೆಡಂಗಂ [I. 20.]

comprising consonants in conjunction with the same vowel (*na*, *na*, *na* and *na*).

Consonants without the same vowel but with a harmonious combination of vowels is designated as *śānta*, e. g.

> ಹರಚರಣ ಕಮಲ ಭೃಂಗಂ
> ವರಾಂಗನಾಸಂಗ ಸಮರ ಸಾಹಸ ತುಂಗಂ ॥
> ಪರಹಿತಕುಲಪ್ರಸಂಗಂ
> ನಿರಸ್ತ ದೋಷಾನುಷಂಗನಿಱಿವ ಬೆಡಂಗಂ [I. 21.]

Varga prāsa consists of alliteration comprising consonants of the same class. An instance of this is given by Nāgavarma.

ಸಕಲ-ಜನ ವಿನುತನಂ, ಶತ
ಮುಖ-ಸದೃಶ-ವಿಶಾಲ ವಿವಿಧ-ವಿಭವೋದಯನಂ !
ಸುಗುಣ-ಗಣ-ಯುತನನರಿ-ಬಲ-
ವಿಘಟನನಂ ಕಂಡನಣುವನಾ ರಾಘವನಂ ॥ *N.C.P.* 56.7]

An example of this kind is not found in *Gadāyuddha*. But the following can be taken as exhibiting *Varga prāsa* :

ನಾಂ ಗಡ ! ಮಧ್ಯಸ್ಥಂ ನುಡಿ
ವಂ ಗಡ ! ಪುದುವಾಳ್ಕೆಯೆನ ಗಮುವರ್ಗಂ ! ಸಂಧಾ
ನಂ ಗಡ ! ಸಂಧಿಯ ದೂತಂ
ಲಂಘಿಸಿದೈ ಮುನ್ನ ಮಿನ್ನೊಡಂ [ಬಟ್ಟಿಪೆಯ ?] ॥ VII. 48. ॥

And also in [III. 21].

The Proximate (*Samīpa*) alliteration consists of the unclassified consonants *s*, *ś* and *ṣ* (ಸ, ಶ, ಷ) being used for alliteration.

An example of this kind is given by Nāgavarma (*N. C. P.* 58) There is no instance of this kind in *Gadāyuddha*.

In the following instances *s* has been used for alliteration.

I, 41, 53 ; II, 11, 15 ; III, 14, 38 ; IV, 38, 56, 59 ; V, 22 ; VI, 5, 20, 33 ; VII, 34, 37 ; VIII, 3, 66, IX, 1 ; X, 22, and there is no instance of *ś* and *ṣ* being used for alliteration.

The *Anugata prāsa* occurs when the syllable of alliteration is frequently repeated throughout the whole verse, with vowels as convenient, e.g.

ಕುರು ರಾಜಾನುಜ ಭೀಕರ ।
ಕರ ವಿಲುಳಿತ ನೀಲಕಬರಿ ಭರವಾಂ ಪಿಡಿದುಂ ॥
ಪರಿಭವಿಸಲ್ ಕೃಷ್ಣೆಗೆ ಮಿಗೆ
ದೊರೆಕೊಳಿಸದೆ ಕೋಪಮುಂ ಮನಸ್ತಾಪಮುಂ ॥ I. 59. ॥

The *Anta prāsa*, the final one, occurs when the alliteration is placed also at the end of each quarter or line.

ಊರುಗಳ ನುಡಿವೆ ನೊದೆವೆಂ
ಕೌರವ ಪರಿಬೃಢನ ಮುಕುಟಮುಂ ವೇಣೀ ಸಂ
ಹಾರಂ ಮಾಡುವೆ ನದ ಱಿಂ
ಭಾರ ಮದಿಸಿತಲ್ಲದೆನ್ನ ಪರಿಭವ ಭಾವಂ [I. 70.]

OTHER KINDS OF ALLITERATION

Ādi-anta prāsam, e. g.

ಕುರು ರಾಜಾರ್ಣವ ಬಡಬಾಗ್ನಿ ಕುರು ರಾಜಾರಣ್ಯದಾವಾನಲಂ ।
ಕುರು ರಾಜಾಂಬುಜ ಚಂದ್ರರೋಚಿ ಕುರು ರಾಜಾದೀಂದ್ರ ವಜ್ರಾಯುಧಂ ॥
ಕುರು ರಾಜೋಗ್ರತಮಸ್ತಮೋದಿ ಕುರುರಾಜೇ ಭೇಂದ್ರಕಂಠೀರವಂ ।
ಪಿರಿದುಂ ಕಾಂತೆಯ ಮುಂದೆ ಪೂಣ್ದು ನುಡಿದಂ ಚಾಳುಕ್ಯ ಕಂಠೀರವಂ ॥
॥ I. 74. ॥

the internal alliterations may be noticed here.

Alliteration with *two* letters, e. g.

ಕೃತಿ ನೆಗೞ್ದ ಗದಾಯುದ್ಧಂ
ಕೃತಿಗೀಶ್ವರ ಚಕ್ರವರ್ತಿ ಸಾಹಸ ಭೀಮಂ
ಕೃತಿಯಂ ವಿರಚಿಸಿದ ನಲಂ
ಕೃತಿಯಂ ಕವಿರತ್ನನೆಂದೊಡೇ ವಣ್ಣಿಪುದೊ ! [I. 32.]

Alliteration with *three* letters, e. g.

ಶ್ರೀಯುತನೊಳುದಾರತೆ ವಾ ।
ಕ್ಶ್ರೀಯುತನೊಳಮತ್ಸರತ್ವ ಮಾಗದು ದಾರಂ ॥
ಶ್ರೀಯುತನ ಮತ್ಸರಂ ವಾ
ಕ್ಶ್ರೀಯುತನಾದೊಡೆ ಕೃತಾರ್ಥರಾಗರೆ ಕವಿಗಳ್ [I. 49]

For the sake of emphasis sometimes even six letters in three lines of a verse are repeated.

ಮುಡಿದೀ ದುಶ್ಶಾಸನೇಂ
ನುಡಿಯಿಸುವನೊ ಕುರುನರೇಂದ್ರ ದುರ್ಮರ್ಷಣನೇಂ
ನುಡಿಯಿಸುವನೊ ದುಷ್ಕರ್ಣಂ
ನುಡಿಯಿಸುವನೊ ನೀನು ಮುಸಿರದಿರ್ಪುದೆ ಮಗನೇ [III. 81.]

Alliteration with *five* letters.

ಕಿಱಿಕಿಱಿದೆ ಮೆಟ್ಟಿಮುಂದಂ
ಕಿಱಿಕಿಱಿದನೆ ಸಾರ್ಚಿ ತಮ್ಮ ಗದೆಗಳನಾಗಳ್
ಕಿಱಿಕಿಱಿದೆ ತಿರುಪಿ ಮಾಣದೆ
ಕಿಱಿಕಿಱಿದನೆ ತೂಂಕಿ ತೂಂಕಿ ನೂಂಕಿದ ರೆನುಸುಂ ॥ [VIII. 7]

It may here be noted how the sound of the last line echoes the sense.

ಱ ṟ has been used as *prāsākṣara* in, I, 18, 29, 72; III, 56; IV, 49; V, 15; VI, 17; VII, 3, 61; VIII, 26; IX, 7 and X, 9; it is not alliterated with r (ರ). (ೞ) ḻ is found in III, 49, 68; VII, 52, as *prāsākṣara*; it is not alliterated with ḷ (ಳ).

In X, 18, there is a verse in which *ḻ* is alliterated with *ḷ*; but the editor states that the stanza is replaced by another in the text denoted by *ta* (ತ).

Instances of alliteration where *r* is used for *ḷ* can be seen in *Pampa Bhārata* (VI, 42); where *r* is used for *ṟ* (X, 2) ; where *ḻ* and *ḷ* alliterate (V, 32, XIII, 74). Such instances are not seen in *Gādayuddha*.

In the following verses *l* (ಲ) is alliterated with *ḷ* (ಳ) [IV, 60; V, 32]. Even such instances are rare. *kh, ch, jh, ḍh, ph* are not employed for alliteration while *ṇ* (I, 17 ; II, 5 ; III, 3 ; VII, 25 ; IX, 9), *th* (III, 6 ; VII, 66), *dh* (III, 35, 70 ; IV, 16) and *bh*. (IV, 47) are used.

Kanda Metre

Ranna appears to have had an ear for music and many *kanda* stanzas in the composition can be sung. He himself states that this *kāvya* is different from others and that he has created a new universe like Brahma.

ರಸಮುಂ ಭಾವಮು ಮುಂ ಕಾ
ೞಸಮುಂ ಕುಣಿಕೆಯು ಮುನಱಿದು ಕವಿಮಾರ್ಗದೊೞಂ ॥
ಪೊಸದೇಸೆಯ ನುಡಿಗಳೊಳಂ
ಪೊಸೆಯಿಪ ಬಲ್ಮೆಗೆ ಚತುರ್ಮುಖಂ ಕವಿರನ್ನಂ ॥ I. 39. ॥

1 ⏑⏑–   2 –⏑⏑   3 ––

4 ⏑⏑–   5 ⏑⏑⏑⏑   6 ⏑⏑⏑⏑   7 ⏑⏑–   8 ⏑⏑– ||

1 ⏑⏑–   2 ⏑⏑⏑⏑   3 ⏑⏑–

4 ⏑⏑⏑⏑   5 –⏑–   6 ⏑–⏑   7 –⏑⏑   8 –– ||

(I. 39.)

The above analysis demonstrates clearly the following characteristics stated by Nāgavarma and generally honoured in practice :—

The VI foot in each half has either ⏑⏑⏑⏑ or ⏑–⏑ ;
The I, III, V and VII have no ⏑–⏑ :
Each foot consists of 4 *moras* (*N. C. P.* 287)

The analysis of I, 43, is as follows :

⏑⏑⏑⏑ –⏑⏑ ⏑⏑–
⏑⏑⏑⏑ –– ⏑⏑⏑⏑ –⏑⏑ ––
⏑⏑⏑⏑ –⏑⏑ ⏑⏑–
⏑⏑⏑⏑ –– ⏑–⏑ ⏑⏑⏑⏑ –– ॥

(I. 43.)

This shows a great uniformity of structure and at the same time it can be sung and the meaning symbolically demonstrated by various movements in dancing.

In the following verse *negaḷda* (ನೆಗೞ್ದ) must be scanned as ⏑⏑⏑

ನೆಗೞ್ದುದು ರಾಮಾಯಣಮುಂ
ನೆಗೞ್ದುದು ಭಾರತಮುಮಾ ಮಹಾಕವಿಗಳನಾ
ನೆಗೞ್ದರ್ ವ್ಯಾಸವಾಲ್ಮೀ
ಕಿಗಳೆನೆ ನೆಗೞ್ದ ಭಯಕವಿಗಳೆಮಗಭಿವಂದ್ಯರ್ ॥ I. 8 ॥

⏑⏑⏑⏑ –– ⏑⏑–
⏑⏑⏑⏑ –⏑⏑ ⏑–⏑ –⏑⏑ ⏑⏑–
⏑⏑– –– ––
⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑ ––

(I. 8.)

Nāgavarma states that the first is the form of the *Āryē* metre, and gives the following forms of the feet which consist of four *moras*.

⏑⏑– ಗಿರಿಶಂ Anapæstus
–⏑⏑ ಧೂರ್ಜಟಿ Dactylus
–– ಶರ್ವಂ Spondeus
⏑–⏑ ಪುರಾರಿ Amphibrachys
⏑⏑⏑⏑ ಶಶಿಪುರ Proceleusmatieus (Notes to *N.C.P.* 282)

ಪನ್ನೆರಡು ಮಾತ್ರೆ ಮೊದಲೊಳ್
ಸನ್ನುತ ವಿಪ್ಪತ್ತು ಮಾತ್ರೆ ಯೆರಡನೆಯಡಿಯೊಳ್ ॥
ಇನ್ನಿಪ್ಪವು ಮೀ ತೆಱದಿಂ,
ಬಿನ್ನಣಮೇಂ, ಕಂದ-ಲಕ್ಷಣಂ, ಕಮಳಮುಖೀ [*N.C.P.* 286]

LALITA VṚTTA

This is the designation given for VII,57.

ತಾರಕನಖಂ ನವಸರೋರುಹದಳಾಂಘ್ರಿ ತಳಚಾರುಘನ ನಾಭಿ ಪುಳಿನೋಪಮ
ನಿತಂಬಂ।

Lalita Vṛtta according to Nāgavarma is

⏑⏑⏑ | ⏑⏑⏑ | —⏑⏑ | ⏑⏑⏑ | ⏑—⏑ | ⏑⏑⏑ | ⏑⏑⏑ | ⏑——

and belongs to *saṅkriti*, consisting of twenty-four letters.

The analysis of the above (VIII, 57) yields

1	2	3	4	5	6	7	8
—⏑⏑⏑	—⏑⏑⏑	—⏑⏑⏑	—⏑⏑⏑	—⏑⏑⏑	—⏑⏑⏑	—⏑⏑⏑	——

making a total of thirty letters. This scheme corresponds to *Layagrāhi Vṛttam*, described by Nāgavarma (*N. C. P.* 276) : it is a *sama vṛtta*.

TRIPADI

There is only one verse called (ತಿಪದಿ?) in *Gadāyuddha*.

ಪದ್ಯರಚನೆಯೊಳ್ಕಾಳಿದಾಸನುಂ
ಗದ್ಯರಚನೆಯೊಳ್ ಬಾಣನುಂ ಮುಂಕವಿಗಳಿರ್ವರುಂ
ನೆಗಳ್ದಿರದಱಿಂ ಸತ್ಕವಿಗಳಿರ್ವರು ಮೆಮುಗಭಿವಂದ್ಯರ್ (I. 9)

This may have been called *Tripadi* because it has only three lines. The scheme of feet in the verse is quite different from that of *Tripadi* which must have

ವಿ । ವಿ । ವಿ । ವಿ ।
ವಿ । ಬ್ರ^{6} । ವಿ । ವಿ
ವಿ । ಬ್ರ^{10} । ವಿ ॥

ಬ್ರ = Brahma ; ವಿ = Viṣṇu

ಬ್ರ = Brahma	ವಿ = Viṣṇu
1) ——	1) ———
2) ⏑⏑—	2) ⏑⏑——
3) —⏑	3) —⏑—
4) ⏑⏑⏑	4) ⏑⏑⏑—
	5) ——⏑
	6) ⏑⏑—⏑
	7) —⏑⏑
	8) ⏑⏑⏑⏑

The analysis of I, 9, gives the following

—⏑ ⏑⏑ —— ⏑— ⏑—
—⏑ ⏑⏑⏑ —— ⏑— —⏑⏑⏑ —⏑—
⏑⏑⏑ ⏑⏑— —⏑⏑⏑ —⏑⏑ ⏑⏑⏑⏑ ——

॥ I. 9. ॥

The group to which this verse has to be classed is to be investigated.

Ṣaṭpadi

There is in the composition one verse which has been called *mātrā samaka ṣaṭpadi* (ಮಾತ್ರಾ ಸಮಕ ಷಟ್ಪದಿ).

ಹಾ ! ಕುರುಕುಲ ಮೂಲಸ್ಥಂಭಾ	14 *moras*
ಹಾ ! ಕುರು ನೃಪ ಕುಲಮೃಗ ರಾಜಾ	14 *moras*
ಹಾ ! ಕುರು ನೃಪವತ್ಸಾ ಹಾ ! ಸುಹೃದ್ವ್ಯಸನಭಂಜನಾ ॥	23 *moras*
ಹಾ ! ಕುಂಭಕಸಂಭವ ಶಿಷ್ಯಾ	14 *moras*
ಹಾ ! ಕೃಪಚರಣಾನತ ಮುಕುಟಾ	14 *moras*
ಹಾ ! ಕುಲನೃಪ ಪೂಜಿತ ದೃತ ಮುಕುಟ ಪನ್ನಗ ಕೇತೂ ॥	23 *moras*

The verse consists of six lines, with fourteen *moras* in the first, second, fourth and fifth lines, twenty three *moras* in the third and sixth lines, satisfying the scheme of an ordinary *ṣaṭpadi*, which should have in the third and sixth lines, ($14+\frac{1}{2}\cdot 14+2=23$) one and half times the *moras* in first line plus two *moras*. As the first line consists of fourteen *moras*, this belongs to the type called *Bhāminī*. The name *mātrā samaka ṣaṭpadi* has been given probably because the lines cannot be scanned,

3, 4, 3, 4
3, 4, 3, 4
3, 4, 3, 4, 3, 4, 2
3, 4, 3, 4
3, 4, 3, 4
3, 4, 3, 4, 3, 4, 2

as required in the *Bhāminī Ṣaṭpadi* (*N. C. P.* 330)

Ardhasama Vṛtta

This is the only instance of *Ardhasama Vṛtta* found in the text.

ಇರಲೀ ಮಾದ್ರಿ ತನೂಜರಿರ್ಬರವರಿನ್ನೇಗೆಯ್ದಪರ್ ಧರ್ಮಜಂ ।
ಬೆರಸೀಗಳ್ ಭೀಮಸೇನಂ ಪೊಣರಲಿನಿಬರುಂ ನಂದನರ್ ಮೂವರಲ್ಲೀ ॥

⏑⏑– –⏑⏑ –⏑– ⏑⏑⏑ –– –⏑– –⏑–

in First and Third

⏑⏑– –– ⏑–– ⏑⏑⏑ ⏑⏑⏑ –– ⏑–– ⏑––

in Second and Fourth

indicate that this composition comprises *Mattēbhavikrīḍitam* and *Mahāsragdhare* (ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ ಮತ್ತು ಮಹಾಸ್ರಗ್ಧರೆ). An instance of this type is not given by Nāgavarma. He, however, defines *Ardhasama vṛtta* as a verse in which two and two quarters only are formed of the same syllabic feet, *viz.* the first and third; the second and the fourth.

ಪಾದ ವಿಪರ್ಯಾಸದೊಳೀ
ಭೇದಂ ಬಡೆದೇಕವರ್ಣ ಹೀನಾಧಿಕದಿಂ
ದಾದಂಡ ರ್ಧಸಮಂ ಪೆಸ
ರಾಡುದಂ ಬಗೆವು ಕೇಳ್ವುದಂಬುಜವದನೇ ॥ 239 ॥

Whereas in Nāgavarma, the instances of *Ardhasama vṛttas*, the *Achyutaka*, the *Raviprabha*, show the second and fourth lines shorter than the first and the third, Ranna has exhibited that an *Ardhasama vṛtta* can be a verse with the second and fourth lines longer than the rest. At the same time it will not be considered out of the way to assume that the poet had a definite liking for both *Mattēbhavikrīditam* and *Mahāsragdhare*.

STATEMENT SHOWING THE METRES EMPLOYED IN

Gadāyuddha

Sl. No.	No. of Chandas	Name of Chandas	Name of Vṛtta	No. of occurrences in the text	Remarks
1	15	Atiś-akvari	Navanalina	1	
2	17	Atyaṣṭi	Pṛthvi	1	
3	20	Kṛiti	Mattēbhavi-krīditam	79	
4	20	,,	Utpalamāle	12	
5	21	Prakṛti	Campakamāle	52	
6	22	Ākṛti	Mahāsragdhare	18	
7	20 & 22	Ardhasama Vṛtta		1	
8			Tripadi	1	
9			Kanda	398	About 70% of the verses
10			Layagrāhi	1	This is called Lalitavṛtta in the text
11			Ṣaṭpadi	1	
			Total	565	

It can be vividly seen that more than 70% (401 out of 565) of the verses are from *Canarese metres* like *Tripadi*, *Ṣaṭpadi* and *Kanda* while in Pampa's *Vikramārjuna Vijaya* more than 60% of the verses are in *Samskrit Sama Vṛttas*. *Utsāha*, *Akkare*, and *Ragaḷe* are not found in *Gadāyuddha*, while *Ardhasama Vṛtta*, *Tripadi* and *Ṣaṭpadi* are not employed in *Vikramārjuna Vijaya*. Pampa shows a tendency to prefer *Campakamāle* (409 out of 1609) while Ranna here shows a tendency to prefer *Mattēbhavikrīditam* (79 out of 565).

THE VERSATILE KURAL

S. K. RAJESWARI, B.A., B.L.

Two thousand years ago there arose in Tamil land a gentle guiding light which shines to this day undimmed by the advance of time. This ever-shining light is the *Kural* of Valluvar. The secret of the beauty, the utility, the simple grandeur and serenity of the *Kural* lies in the only one dominating fact that the author, Thiruvalluvar, loved the world as it is. He is one of the most understanding philosophers and at the same time a strict advocate of morality. He understands the weaknesses to which flesh and blood are susceptible and knows the antidotes and remedies thriving in the field of morality. Such a truly humane saint has placed before humanity the message that shall last unto eternity, the great marking of the straight path of virtue unalloyed. One thousand three hundred and thirty verses in the couplet form contain most precisely and exquisitely every facet of human life. Viewing mankind as an unity he stresses the qualities of charity, the material and spiritual entities, and the joy springing from universal love.

Placing his gospel at the altar of the Alpha, the source and hope of the universe, he extends his friendly hands to raise the erring humanity. Mankind being endowed with higher mental and occult faculties shall not lead a blind life but shall and must by thorough discrimination follow the ease-giving path of virtue.

> Of what worth are all learning
> When we fail to seek the True Being

says the poet, for it can never be denied that real knowledge and true learning have the power to wipe away the illusory things and to open the gates to higher thought.

The strength of those who have attained high spiritual character is vast.

> The noble can conquer all odds
> The ignoble cannot do so.

It is foolishness on the part of the weak minded to invite upon their heads the crushing wrath of the enlighted ones. However, strong one may be, in whatever privileged position one may be, one ought to consider that there are others stronger than himself and should not act insolently. Humility is a virtue.

> Desire not however for a moment
> The wrath of those who are up virtue's summit.

Charity and mercy are life-giving virtues. Unselfishness opens the gates of charity and charity fills the inner apartment of man's soul with joy and peace.

> Out of charity spring all the joys
> The rest are all fleeting useless things

The person who cherishes a sweet home, is above many a striving soul towards bliss. The person who sets up a family abiding by the code of nature is the helper for all, for the traveller, for the transgressor, for the pure saint, for the unfortunate, for the living and for the dead. The person running an ideal home serves as a beacon light to the rest. And the person who adopts the correct worldly life will be placed among the gods of the world.

In such a home the adorning queen is the wife spreading joy and beauty by the force of her chastity, unselfish service, and priceless devotion.

> The man who has not a virtuous wife
> Has not the erect walk before rude tongues

To an honest wife the very forces of nature come to give succour and service. At her bidding the very drops of rain shall pour forth spreading fertility and prosperity.

> How can fetters guard women
> It is the inward chastity that gives safety

The mind of a woman must be incorruptible. Mere restraints by means of fetters may be a help but a very very poor help at that.

The solid strength for woman springs from pure incorruptible inward chastity and a strong sense of honour so that when placed in the midst of a hundred strangers and friends she can pass off unscathed and undefiled. It is this basic virtue that nature has endowed upon women to safeguard their honour and humanity.

The offspring of the virtuous adorn the earth, giving pleasure to those who bore them, to those who guard them, to those who teach them and to those who work for them and to those whom these work for.

> Of all the things that we may obtain
> Nothing equals that of begetting sensible children.

The sweetest notes are contained in the gentle lisping talk of children and to the parental ears they are equal to all heavenly music.

> The music of the lute and the flute are sweet
> Say those who have not listened to their children's talk
> To embrace the children is pleasure for the body
> To hear their word is music for the ears.

The worthy persons bred up in such genuine surroundings are the ones who keep up the standard of the world. Universal love and common brotherhood result to make fruitful all human endeavours and raise mankind.

> Those who have no love live only for themselves
> Those who have love give their very bones for others.

The wisdom of life, according to the *Kural*, lies in cherishing pure thoughts, pure actions, pure words. Valluvar says,

> The wound caused by a burning fire will heal in due time
> But the wound caused by a splitting tongue hardly heals.

The poet indicates that man must so model and conduct his ways that his honour may always be trusted. Man must be full of patience.

Like the earth that supports even those that dig it
Must we forbear with those that speak of us ill,

and

To those that harass it is only a day's pleasure
But to those that endure come lasting and sustained joy.

To lead a noble life man must gain insight by knowledge and experience

The deeper a well is dug, the more water springs
So too, the more a person learns, the more wisdom his mind will yield.

Valluvar gives an easy way of overcoming troubles. He says,

If trouble comes by your way just smile it away
Any other remedy does not equal this.

To rulers and the people, the author reveals practical wisdom. He warns men to be careful in discerning types of persons. He is against cunning people and says,

Fear not enemies who are pointed like swords
But fear intimacy with enemies who pretend to be friends.

The company of good people is elevating. We learn humility and gain strength by coming in contact with noble natures. So Valluvar desires that we should seek and stick to good company so that our actions will be directed towards good causes. He says,

Forget not the friendship of good persons
Neglect not those who helped you in distress.

Friendship is a beautiful part of human existence. It is a noble sentiment which builds concord and gives security. The Great *Kural* speaks to us clearly about friendship. The poet Valluvar advises us to foster true friendship as the bliss it affords cannot be surpassed. He defines friendship effectively.

It is not to deride that we befriend a person
But to correct him from any trangression

Also,

A shallow grin on the face does not indicate friendship
But a warm inward pleasure felt in each reveals it.

This noble bond evokes spontaneous joy; it seeks mutual welfare. It gives confidence, courage and good sense to individuals. The poet says,

Is there anything which friendship cannot accomplish
Or can there be a better safety than this?

We must choose the right type of friends. Valluvar says,

The choosing of friends without discretion is a ruinous act
And if you do so, you will have no peace of mind.

Also,

An untested and ill-chosen companionship
Will be a source of misery to the very end.

And,

Avoid the company of those that desert thee when in distress
For the very thought of them will make thy heart ache.

We must avoid false friends. Flattery flees where prosperity ends. True friendship alone will endure. It will stand with us in the rainy and sunny days of our life, helping us to alleviate our miseries and sharing our joys. Long standing friendship is a vast treasure for the individual. Valluvar condemns false friends and flattery.

Any bond with those whose deeds differ from their words
Is nasty to be thought of even in a dream

And,

Even when they utter words with a garb of goodness
The flattery of false friends is obvious and hateful.

George Herbert has said finely, "Keep good company, and you shall be of the number." Burke has said, "Example is the

school of Mankind, and they will learn at no other." The ancient *Kural* has held a similar view.

> As water gets coloured by the earth on which it stands
> So too the human mind is influenced by the company
> it keeps.

It is essential, therefore, that we seek correct companionship. The *Kural* states,

> Noble minds will avoid the company of bad nature
> But base persons will cling to them like relatives.

Also,

> Goodness of heart helps human progress
> Good company yields to thee all the best.

The great popularity that the *Kural* enjoys is due to the theory of work and action it propounds. Valluvar hates inaction, sloth and hypocrisy. He likes active progress and evenness of purpose. He says,

> He who desireth not ease, but loveth work
> A pillar is he, supporting his kith and kin.

Also,

> It is constant effort that conquers odds
> Inaction yieldeth shallow nothing.

The human body is meant to be used in fruitful endeavours. Our hands and thoughts must be engaged in concrete action. Even the physically disabled can find out suitable ways of action. Every person gifted with reason must lead a life of action.

> Physical disablement is not a crime
> But possessed of reason, a life of sloth is hateful.

Valluvar believes in hard work. He knows that 'where there is a will there is a way.' He advises concerted application to achieve results.

> Even that which has not been bestowed by creation
> Can be achieved by bodily effort.

The *Kural* seeks purity in action. It condemns vile deeds and wilful manipulations. Shameful acts and cunning endeavours are pests that work havoc on society. The poet says,

> You must for ever fear such acts
> Which are neither honourable nor useful.

Also,

> Even the stress of circumstances will not compel
> Men of pure action to commit contemptible acts.

Again,

> Even if you have to see thy mother wither with hunger
> Do not do acts that transgress the noble path.

Valluvar believes firmly that good always breeds good. The things got from vicious acts are fleeting and not substantial. The gain that a man may gather at the expense of other people's tears, is of no solid standing. In the logical sequence of time, such exploited wealth will vanish. It becomes apparent, therefore, that Valluvar is against slavery and the exploitation of human labour. He says,

> The wealth got out of others' tears will vanish
> But good deeds always yield benefits, now or later.

Constructive work should be the keynote of action. The poet says,

> It is easy for everyone to say things
> But it is difficult to fulfil what we say.

Also,

> A man of action will work to fulfil his views
> The moment he thinks decidedly about them.

Procrastination and excuses are not for the man of action. He heeds not trifles. He crosses all odds with concerted purpose and achieves his goal. It is such persons of action who make the world a worthy and happy place to live in. Thus, has the author of *Kural* given to humanity his life-blood in the form of a correct moral code towards bliss.

THE JETTY COMMUNITY OF SOUTH INDIA

B. SRINIVASA JETTY

THE TERM "JETTY" AND ITS ORIGIN

The term "Jetty" is applied in works on the history of South India, to professional wrestlers or pugilists who were having it as one of their surnames. The following works bear testimony :

Ethnographic Notes on South India by E. Thurston.
The Historical Sketches of South India by Col. Wilks.
The Mysore Gazetteer by Lewis Rice.
The Mysore Tribes and Castes by Rao Bahadur L. K. Ananthakrishna Iyer.

These authors have restricted themselves in their works, to a description of these professional athletes who exhibited their skill in the arts of wrestling and boxing (*Vajra-muṣṭi*) in the presence of their royal patrons during festivals like Dusserrah etc. But their origin and the proficiency they attained in athletics, more particularly in wrestling and boxing, have not been discussed. It would not, therefore, be an exaggeration to say that no work has so far been published throwing light on these aspects. At the present juncture when fresh light is being thrown on every aspect of historical interest and of national importance it may not be altogether inappropriate to trace the origin and history of these Indian athletes. Before we take up the question of their origin etc., it is nęcessary to know the other surnames by which the members of this community are known in other parts of India. Here are some of the references.

Lieutenant Colonel James Tod, in "Annals and Antiquities of Rajasthan or the Central and Western Rajpoot States of India" Vol, I writes: "The exhibition of the Jaitis or wrestlers, is another mode of killing time. It is a State concern for every chief or prince to entertain a certain number of these champions

of the glove. Challenges are sent by the most celebrated from one court to another ; and the event of the *akhara*, as the arena is termed, is looked to with great anxiety."[1]

Mānasollasa or *Abhilāṣitārthacintāmani*, a voluminous work in Sanskrit, purporting to have been composed by the great Western Chālukyan King, Bhulokamalla Somēśwara, son of Vikra māditya VI, in the early part of the twelfth century (1131 A.D.), comments thus :

" The wrestlers were known as Mallas and the best among them were called Jyeṣtikas. They are compared with the celebrated Droṇācārya of the Mahābhārata fame and are said to have enjoyed the special privilege of entering the theatre after the king himself as described below :

" The king would order the officer concerned to invite the wrestlers. The latter would send a she-elephant, along with a gold chain, upper garment and a trumpet. Some of these articles seem to have been reserved for the privileged class of the wrestlers like that of the *Jyeṣtikas*. Having received this royal invitation, the *Mallas* would apply sandal paste to their body, put on the new dress and have light refreshment of curds and rice. After this, they would mount their respective elephants with rice (*akṣata*) and auspicious green grass (*dūrva*) in their hands. The trumpets would be blown and thus with great pomp and show, the party would seek entrance to the royal pavilion. Immediately after entering the theatre, the wrestlers would offer flowers to Lord Krishna and pay their respects to the king. Later on they would take the seats specially reserved for them." [2]

"Chatrapathi Sivaji Maharaj Charitra," a work in Marāṭhi, by Krishna Rao Arjun Kelaskar, mentions that champion *Mallas* or Jaitis seated on elephants went just behind Śivāji in the State procession. [3]

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1. Vol. I. P. 699.
2. *Mānasōllāsa* by King Sōmēśwara.
3. Page. 353.

Damigo Paes, the Portuguese traveller narrates as follows :

" After all this is done and arranged, the king goes forth and seats himself on the dais I have mentioned, where there is the throne and the other things, and all those that are inside make their *salaam* to him. As soon as they have done this, the wrestlers seat themselves on the ground, for, these are allowed to remain seated, but no other, howsoever great a lord he be except the king; so commands and these also eat betel, though none else may eat it in his presence."

"Then the wrestlers begin their play. Their wrestling does not seem like ours, but there are blows (given) so severe as to break teeth and put out eyes and disfigure faces, so much so that here and there men are carried oft speechless by their friends; they give one another final falls too. They have their captains and judges, who are there to put each one on an equal-footing in the field, and also to adjust the honours to him who wins." [4]

Ferneo Nunīz, another Italian traveller, in his chronicle records :

" The king has a thousand wrestlers for these feasts, who wrestle before the king, but not in our manner for they strike and wound each other with two circlets with points (these may perhaps have been weapons such as in England were known as 'Knuckle-dusters') which they carry in their hands to strike with, and the one most wounded goes and takes the reward in the shape of a silk cloth, such as the king gives to these wrestlers. They have a captain over them, and they do not perform any other service in the kingdom." [5]

An inscription in Kannaḍa at Undiganālu Village,[6] Javagal Hobli, Arsikere Taluk, Hassan District, Mysore State, records the construction of the temple of Cāmundēśwari of that place by one Muni Jetty during the reign of the Hoysaḷa King Viṣṇuvardhana on or about 1131 A.D. This inscription further discloses that

4. *Forgotten Empire;* Robert Sewell ; pp. 269 and 271.
5. *Ibid.* pp. 378.
6. *Ep. Car. Ar.* 18 and *M. A. R.* 1930 p. 6–7.

two hundred houses were built, which fact goes to show that the village of Undiganālu (Undigeyahāl) was a colony of the Jetty community.

Another inscription at the same place relating to an endowment to the temple on or about 1276 A.D. discloses 'Sri Nimbaja-devi' as the tutelary goddess of the community. [7]

The above epigraphical evidence and historical narratives establish the existence, in India, of the community known as *Malla*, *Jetty*, *Jaiti* or *Jyeṣtika* for over eight centuries, (taking the date of the composition of *Mānasōllāsa* and the epigraphs at Undiganālu village as the earliest). We may now turn our attention towards their social status in the hierarchy of Hindu castes and attempt to find out the reason for their specialisation in athletics with honours and distinguished ranks in royal courts.

Social Status

History is silent and does not help us in finding out their social status but the *Purāṇas* throw some light.

Brahmānda Purāṇa: In the discourse between Bhagawan Hayagreeva and Sage Agastya occurring in the later half of the *Anthargatha* portion of this *purāṇa*, we come across the birth of Dēvamalla (*mānasaputra* of Brahma, the Creator) for the destruction of a demon called Vajradantāsura. This *purāṇa* describes his divine might in destroying the demon through the art of pugilism; his marriage with Kancanasuprabha (an *ayonije*) ; his begetting ten sons with ten *gothras* whom he established in the ten islands of the land; his having been granted two boons by the Creator Brahma, *viz.* the first by which Goddess Nimbaja Devi (name of the Ādiśakti, since she manifested herself before Dēvamalla from a morgosa tree) became the tutelary deity of Dēvamalla's progeny: and the second by which the descendants of Dēvamalla became preceptors to the kings in all the arts; his (Dēvamalla's) progeny to pursue the Brāhminic cult, etc. [8]

7. *Ep. Car. Ar.* 18–20.

8. Chapters 140 to 143 – *Uttara Bhāga – Brahmānda Purāṇa* (*Anthargatha*)

Skanda Purāṇa: In 'Dharmāraṇya Mahātmya' portion of this *purāṇa*, we come across the origin of Modha Brāhmins; their forcible conversion to Jainism; the Trivedi and Caturvedi Brāhmins, who survived, pursuing various occupations and some among them becoming professional athletes with Goddess Nimbaja Devi (Limbaja Mathaji) as their tutelary deity. [9]

Malla Purāṇa: In the discourse between the Creator, Brahma, and sage Nārada occurring in this *purāṇa*, mention is made about the visit of Śrī Kṛṣṇa Bhagawān and his brother Balarāma to a place called Mayuravambalam (known as Devalaya in the *Kali Yuga*) situated close to Mohara (Modhera); the initiation of Soṁēśwara, a Brahmin of that place into the art of *malla-yuddha* (wrestling), with definite injunction to Somēśwara and other Brāhmins of that place to practise this *mallavidya* along with their routine Brāhminical rituals and to worship Goddess Nimbaja Devi as their tutelary deity; the dissertation on diet; the grouping of *mallas* into various ranks, from the highest rank of *Jyeṣṭi*; and the mandate that the kings in the *Kali Yuga* should maintain these *mallas* in their courts as Rāj Gurus and give them protection. Further, the kings so maintaining them should supervise that they (*mallas*) wrestle or box amongst themselves only and they be rewarded appropriately. [10]

The above three *purāṇas* have therefore to be deemed as ethical authorities that go to determine the correct status of the community in the Hindu society.

The Term 'Jetty' As Is Known In South India

From the foregoing facts, it has to be concluded that the term 'Jetty' is a corrupt form of the original Sanskrit term 'Jyeṣṭi.' Because the members of this community were the foremost to introduce the arts of wrestling and pugilism in the Indian arena and were also responsible for imparting instruction

9. Chapters 1 to 40 – *Śrī Dhārmāraṇya Mahatmya – Brahma Khanda.* 2 – *Śrī Skanda Māhāpurāṇa.*

10. Chapters 1 to 15 – *Mallapurāṇa.*

in these arts to the kings, they came to be addressed as *Ustad* (Urdu term for a preceptor) and Rāja Guru.

MISNOMERS AND MISCONCEPTIONS IN CERTAIN PUBLICATIONS THAT CALL FOR A REVALUATION

Lewis Rice states in "the Mysore Gazetteer"[11] that Jetties were sometimes employed as executioners. In this connection, it has to be stated that it is an usage in South India, especially in Karnāṭaka, to call any strong and robust looking person a 'Jetty' and it is likely that such persons with good physique might have been employed for such a work as is referred to in the Gazetteer. Considering their rank in society and the special privileges enjoyed by them, the members of this community could not have been employed for such a job and there is no evidence, documentary or traditional, available in support of the statement made in the Gazetteer.

Rao Bahadur L. K. Ananthakrishna Iyer has stated in the "Mysore Tribes and Castes"[12] that the term 'Jetty' appears to be a corruption of the Sanskrit term 'Jayeṣṭi' (one who is desirous of victory). Unhappily, this again is really a distortion of the correct term 'Jyeṣṭi' and it is only a surmise on the part of the author. Between the two terms 'Jyeṣṭi' and 'Jayeṣṭi' the former would undoubtedly sound more probable and acceptable for the corrupt term 'Jetty' considering dispassionately the facts disclosed earlier.

In the same work, it is stated that the bleeding caused by the striking with the weapon called *Vajaramuṣti* (on the Vijayadasami Day) on their shaven heads is said to be a substitute for the human sacrifice, said to be in vogue in former times. It is, of course, a fact that the custom of having the display of the art of *Vājramuṣṭi* on Vijayadasami Day in the immediate presence of the Mysore Rulers within the palace premises has been in vogue

11. *The Mysore and Coorg Gazetteer* Vol. I (1877) p. 326: Lewis Rice.

12. *The Mysore Tribes & Castes.* Vol. III: L. K. A. Iyer; Pages 472 & 480.

for some time past and it would really be unfortunate if bleeding caused in the course of such a display is compared and equated as the relic of human sacrifice, for which, (if it is considered as part of a religious duty) there is no sanction anywhere. There have been displays of the art of *Vajramuṣṭi* in the courts of the princes of other native states, but such a preposterous assumption as the one indicated above is not warranted by facts published by eminent authorities like Edgar Thurston, James Todd and Robert Sewell. Hence, this presumption tends to militate against the sanctity attached to the social status bestowed upon the community in the *purāṇas* and it would really be a sacrilege to allow such a presumption to continue to sully the pages of the country's history.[13]

Migration From Modhera In North Gujarat

Traditional account current amongst the members of the community in South India goes to show that some families of the community are believed to have migrated to the south. Though it is difficult to fix up the date of this migration, yet, avoiding anachronisms, the theory of migration can be substantiated by the following works:

Sri K. M. Munshi in his *Glory that was Gurjaradēśa*[14] refers to a battle said to have taken place at Mundher (Modhera) at some time during December 1025 A.D. between the Chālukyan king and Mahamud of Ghazni, in which the former was defeated in spite of heroic resistance. It also refers to Mahamud's proceeding from Modhera to Somanātha looting Delvada on the way.

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13. I have had the honour of contacting the late Rao Bahadur L. K. Anathakrishna Iyer both before and after the publication of his work and had received an assurance from him, in writing, that he would publish the information I had furnished him (clarifying certain material errors that had crept into his work), in the Appendix to be released later. Unfortunately, he passed away before publishing the Appendix. I will shortly be taking up this matter with the authorities of the Mysore University, under whose auspices the work has been published.

14. *Glory that was Gurjaradēṣa*: K. M. Munshi Vol. II, page 263.

The inscription[15] found in the Cāmundēśwari temple at Undiganāḷu village (dated about 1131 A.D.) cited already, records the erection of the temple of Cāmundēśwari by Muni Jetty along with two hundred houses for the settlement of the families of the community. Traditional practices current in certain families go to show that the image of Goddess Cāmundēśwari and another of a Goddess (with six hands, having a peacock as her *Vāhana*) installed in a separate building in the same premises and styled as an aspect of *ṣakti* by the Archaeological Department of Mysore were brought from Modhera. Even today, this village of Undiganāḷu is popularly known as the township of Jetties and every well, tank, etc. is associated with the heritage of the community though no member of the community is at present living there.

From the account of the past history of Jetty community furnished to me in the year 1932 by the Khangi Office of Baroda at the gracious command of His Highness the Late Lamented Sir Sayyaji Rao, Gaekwar of Baroda, it is seen that about three hundred and sixty families of this community migrated to Telangana in Āndhra Pradesh from Modhera. The probable date of this migration cannot be determined.

The aforementioned facts go to establish that due to the scare created by the iconoclastic operations perpetrated by Mahamud of Ghazni, about three hundred and sixty families of this community must have migrated to Telangana from Modhera sometime prior to December 1025 A.D. These three hundred and sixty families must have remained in Āndhra for sometime. After some time, about two hundred families might have migrated to the Undiganāḷu village in Mysore State sometime prior to 1131 A.D. (the date of the inscription). During the interval, *i.e.* between 1025 A.D. (Ghazni Mahamud's invasion of Modhera) and 1131 A. D. (the date of the inscription at Undiganāḷu village), which is over a century these three hundred and sixty families must have settled themselves in Āndhra. This hypothesis could be substantiated by the fact that

15. *M. A. R.* 1930 *Op. Cit.*

the majority of the members of this community in South India speak the Telugu language. The one hundred and sixty families left behind in Āndhra must have distributed themselves among the native states in the then Madras and Deccan areas. The families that remained in Modhera after the invasion by Ghazni Mahamud appear to have later moved to a place called Delmal (Devalaya mentioned in *Mallapurāṇa*) situated close to Modhera and settled there. They are now known as *Jyeṣṭimallas* and are having a beautiful temple dedicated to their tutelary deity Limbaja Mathaji (Nimbaja Devi). This temple has been declared as an ancient protected monument by the Archaeological Department. When I visited this place on the 21st of September 1959, I found, to my utmost satisfaction, facts reconciling with the incidents in history, *Mallapurāṇa* and traditional accounts. It is noteworthy that a major portion of North Gujarāt is full of margosa (neem) trees, which are said to be the abode of Limbaja Mathaji (Nimbaja Devi), the tutelary deity of the community, and also of peacocks. The community at Delmal possesses a very spacious gymnasium containing a big arena within. It is also significant that the gymnasiums owned by the community everywhere are conspicuous for the margosa trees planted in the outer yards and are called *dodda* (big) *garadi* (gymnasium). Except Delmal, which alone possesses a temple dedicated to the goddess, the community elsewhere treats her gymnasium as a temple itself and on important festival days like *Upākarma* and *Dusserrah*, the red earth of the arena is piled up in the shape of a pyramid with a branch or twig of the margosa tree planted at its top and worshipped. The temple of Cāmundēśwari at Undiganāḷu is virtually a Hindu pantheon, inasmuch as, it contains the images of Śiva (Phallus), Kēśava, Gaṇēśa, Bhairava, two bulls and a small group of Saptamātrikas besides that of Cāmundēśwari or Mahiśāsuramardini. Another building just behind this temple contains an image depicting a female figure on a low pedestal, standing on the back of a peacock with six hands, holding the attributes of Brahma, Viṣṇu and Śiva, *viz.* rosary, trident, and discus on the left side; conch, drum and water-pot on the right side. This image has been identified by the Mysore Archaeological Department as

an aspect of *ṣākti*. Neither the Archaeological Department nor any authority on iconography has so far identified it with any known one in South India. I now identify it with that of Śrī Mathaji referred to in the *Dharmāraṇya Mahātmya* of *Skāndapurāṇa* since the image conforms in every particular to the description found in the said *purāṇa*. Further, at Modhera, the original images of the goddesses Śrī Mathaji and Śrī Maṭhangi Mathaji are not found and I learnt that the image of the latter is standing upside down in Modhera itself, which version is substantiated by the Bombay Gazetteer.[16] The Modh community have built a beautiful temple in Modhera in which are installed marble images of both the deities along with other images of goddesses, including that of Śrī Limbaja (Nimbaja) Mathaji. In view of the fact that the image of a goddess with six hands and standing on a peacock is traced in Undiganāḷu village in Mysore State unidentified so far with any known deity in South India and that the image of Śrī Mathaji is missing from Modhera, it may safely be concluded that the image in question now available in Undiganāḷu village is evidently that of Śrī Mathaji of Modhera.

Sankṣipta Dharmāraṇya or *Samasta Modha Brāhmana Vasti Patra*,[17] a work in Gujarāti by Sri Purushotham R. Trivedi brings to light some more facts which have a bearing on the subject, *viz*.

Jyeshti Mal Modh

The Jyeṣti Mals were Agnihotri Brāhmins at the time of the invasion of Modhera by Allauddin Khilji in 1299 A.D. and fought bravely against the enemy.

After the fall of Modhera, they settled at Delmal and other places in Gujarāt and some of them migrated to South India seeking royal patronage.

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16. *Bombay Gazetteer*: Vol. IX, Part I, Page 72.

17. *Sankṣipta Dharmaraṇya (Samasta Modha Brāhmana Vasti Patra*) in Gujārati: by Purushotham R. Trivedi of Bombay 1947 Edition.

When Lord Kṛṣṇa in the company of his elder brother Śrī Baladēvji visited Delmal on his way from Dwāraka to Muttra, He initiated Sōmēśwara, an Agnihotri Brāhmin of the place into the art of *Mallavidya*. At the instance of the Lord, Sōmēśwara engaged himself with Śrī Baladēvji in a wrestling contest and defeated him, thereby subduing the ego of the latter who was very proud. Thereafter, these Agnihotri Brāhmins of Delmal came to be known as *Jyeṣṭimalls*. The *Vyāghranakha* weapon used by Śivāji Mahārāj was presented to him by the *Jyeṣṭimalls* who were also famous in *gada yuddha*, besides wrestling. At the time of the fall of Modhera, *Jyeṣṭimalls* were the foremost warriors forming the front rank and were supposed to have possessed the strength of the Pāṇḍavas, *Athiraṭhas* and *Mahāraṭhas*.

The *Jyeṣṭimalls* joined the armies of Gujarāt rulers and were very famous for their valour as *Vajramuṣṭi* wrestlers. Even today, the Sūrya Mandir at Modhera contains figures carved out, depicting therein *Vajramuṣṭi* Brāhmins in the act of holding elephants over their heads and hurling them into the air and their muscles show extraordinary strength. These *Malls* were worshippers of the Sun god and their health and strength were said to be due to this.

In 1572 A.D. when Emperor Akbar was on his way to Patan in the course of his invasion of Gujarāt, he came to know about the marvellous physical strength possessed by the *Jyeṣṭimalls* of Delmal. In order to satisfy himself personally about the truth of this information, he sent for one Lakkaji Jyeṣṭi, the foremost among the *Jyeṣṭimalls* of the place and commanded him to wrestle with all the champion wrestlers of the royal camp, whom he defeated. When the emperor asked Lakkaji to uproot a margosa tree which was nearby, the latter retorted by saying that as he was a human being, he would measure his strength with human beings only and not with inanimate objects. When the emperor persisted, Lakkaji who possessed a mountain of strength, used all his force and uprooted the tree, but due to the tremendous strain involved, his eye-balls protruded and he fell down dead as a martyr. In his memory, a *Keerthi Sthambha* was put up and the present temple of Limbaja Mathaji was erected on the spot.

Most of these facts corroborate what has been stated before, except the date of the migration of the community to the south. On the strength of the epigraph at the Undiganāḷu village in Mysore State, which is nearly two centuries earlier to the invasion of Modhera by Allauddin Khilji in 1299 A.D. it could be definitely stated that it was the first batch of the community that migrated to the south as a result of the invasion of Modhera by Ghazni Mahamud in 1025 A.D. along with the original images of Śrī Cāmundēśwari and Śrī Mathaji. If there was a migration to the south for the second time after the invasion of Modhera by Allauddin Khilji as stated by Śrī Trivedi in his work, then some of the migrants must have been absorbed in the colony of the community at Undiganāḷu in Mysore State, after spending sometime in Āndhra.

The 'Vajramusti' Arts

Though Jyeṣṭimalls are called *Vajaramuṣṭi* wrestlers, yet the art of *Vajramuṣṭi* is different in technique from that of wrestling. This art belongs exclusively to the category of pugilism and Jyeṣṭimalls were called as *Vajramuṣṭi* wrestlers because they were proficient in both the arts. The term *Vajramuṣṭi* means a fist as hard as a diamond. They were not using bare fists in the bouts, but were using oval shaped instrument of horn or ivory with seven knobs resembling sharp knuckles (a kind of knuckle-duster.) Since they had specialised in the art of *Vajaramuṣṭi* boxing to such a degree of perfection, royalty all over India spent lavishly on them, as this art was practised exclusively by Jyeṣṭimalls only and none else. Colonel Wilks, in the *Mysore Gazetteer*, has compared the weapon used by them to a Roman glove called *Cestus* (having a round shape with a plain surface, containing lead or iron in its bowels). Considering the *Mallapurāṇa* as an authority in tracing the origin of the arts of wrestling and *Vajramuṣṭi* boxing, it must be taken for granted that these arts have been in existence from *Dwāpara Yuga*, since they were taught to the Agnihotri Brāhmins of Delmal by Lord Kṛṣṇa. We know from history that there was intercourse between Rome and India and exchange of arts. It is likely that this art of *Vajramuṣṭi* boxing

might have been adapted by the Romans from India and the shape of the weapon changed from the original (used by the Jyeṣṭimalls) to that which is called *Cestus*.

In concluding this bird's eye-view of the Jetty or Jyeṣṭimall community of India and of the arts of wrestling and *Vajramuṣṭi* boxing practised by its members, it would be of interest to mention incidentally that Modhera, the place of origin of this community gave us Mahatma Gandhi (Modh Bania) the Father of the Nation and the immemorial arts of wrestling and boxing.

YEARLY RECORDS OF THE MISSION OF CARUAR*

(Fathers of the Discalced Mission)

Written by Father P. F. Francis Xavier of St. Anne

Translated by S. Silva

Chapter XXIII of the year 1801

During the reign of Tīpū-said-Bahadūr Sultān this our Church together with our house was so destroyed that not even a stone remained about the place; only heaps of rubble indicated the site of the Church and of the house. As soon, therefore, as I came hither I turned my mind to their reconstruction; but however not in the same place, since the site of the former Church being lower than the level of the palm grove, was becoming very damp especially in the rainy months. In the southern region of the palm grove a place was near, where had existed the great factory building of the English, which we have mentioned many times. This place was indeed very unclean, uneven, rough, full of ditches, but slightly more elevated and besides there was already a part of the old foundation, strong enough, sufficiently large, over which the new edifice partly could be erected, and from the ruins very many and good stones could be extracted most conveniently. To this site, therefore, I put my mind to erect there the new Church.

The English Governor had ordered by letter the chief whom they call *Amaldar* or *Subedar* to help me in everything necessary. He, therefore, abiding by this order, after I had explained to him my desire, granted me that place gratis and absolutely on no condition or restriction or reservation. Since this donation was made to me orally only, many of the Christians were urging me to ask for a written document for the perpetuation of this gift. But knowing that unless money had been given no document will be given to me and after a long delay of time I judged that I ought not to ask for it; especially since that donation had been

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* Continued from Vol. L. Page 45.

made to me by the aforesaid *Subedar* seated in a tribunal in public audience which here they call 'caciri',[27] many of the distinguished people of the whole province being present; and I was about to erect a Church in the same place which being quietly built there could arise no doubt in any one about the true ownership of that place.

Thus this new place was added to our former possessions, which therefore increased both from the south and the west. There was an extension to the south of...........cubits in length and.........in breadth. In the western direction the increase was rather small which does not exceed...........cubits in length and.........in breadth. In this new place after the building of the Church I myself planted many cocoanut trees and other fruit trees. I converted the place of the old Church, a small chapel having been built, into a cemetery and in the old cemetery which as we have said in chapter.........(the number is omitted by the author) was situated at the end of the *Totti* land and which had been profaned during the time of persecution, as they told me, by the burial of some non-Catholic German. In the following years I planted some cocoanut and other fruit bearing trees.

On the 8th of September of that year to the great joy of all and my own, I myself blessed and laid the foundation stone for the new Church to be built in the abovementioned place of the old factory under the former title of the Bleassed Virgin Mary's Immaculate Conception. Not long after, I also began to build a small but good enough dwelling place adjoining the Church.

I admit that in the planning of the Church I extended it more than the number of Christians required, and thus it happened that great expenses were necessary for its completion. But the fault was not mine; for from all parts it was declared to me that all the Christians who were formerly living there would return hither, as that was the number of all as before would approach nearly six hundred. For such a number therefore I

27. Caciri is Cutchery.

planned the extension of the new Church. But a great number of the emigrants did not return; and the size of the Church proved to be excessive for a small congregation.

We must here recall to our memory what was said in the Second Chapter and the Fourth Chapter, namely, that the English had possessed the whole *Totti* land with the burden of paying six pagodas every year into the state treasury; and that they gave a part of this land to our Religious Institution for building a Church. Now it has to be added that those same English from the very beginning divided the greater part of the same land into many portions which they gave to many of their servants burdening the portions with such annual taxes, so that these portions were paying the sum of six pagodas. Thus it happened that that portion which they kept for themselves was absolutely free from whatever tax or tribute. Hence also it happened that both the first portion for our Church and the two others acquired by D. John Dominic were enjoying the same freedom from taxes. Our religionists therefore never paid even a penny on this account at any time into the treasury. But after these provinces went into the hands of the English, the place of the Church with the adjoining palm-grove was returned to us; but on account of the malice of some it was burdened with an annual tax of half a rupee. Since I had continuously refused to pay this new and unjust tax, the matter went to court, so that from the beginning of this year and throughout the three subsequent years I was much harassed by public officials. I had to litigate many times with many people. Finally in the year 1804 to put an end to this suit I had recourse to the English Tax Collector, who granting my case, prohibited the above mentioned officials to exact anything from me. But here the question was of a privilege to pay nothing, and a privilege whatever it is, although very little, is never to be neglected. Therefore, I decided that I had to litigate for the sake of protecting the privilege.

In this same year arose another legal dispute on account of some stones which I took from the falling factory of the Germans;

I shall narrate the whole case under 1808 in which year it was finally settled.

Father F. Valentinus of St. Theresa[28] a religious of ours from Malabar came hither in the month of October. He stayed here for twenty days after which he left to return to his Malabar Mission. He came here to recuperate himself and for seeing me.

Seeing I was almost a new hand in India and absolutely new in this Mission I was not understanding even one word of the local language. So I was forced, not only the whole of this year, but even for some subsequent years to use an interpreter for everything. Reverend John Numes of Bombay was fulfilling this office who then was in minor orders and also my disciple; he however was not very well versed in this language.

Chapter XXIV of the years 1802, 1803, 1804

From the time I came to Bombay from Europe and afterwards I was almost always in ill health. But in the years 1801 and 1802 my health became more troublesome because I did not have a dwelling place, but only a dingy hut which all through the Indian rainy season, was not only damp and drenched but was so flooded that for four months and longer I had to live day and night almost in water. On account of this I was leading a sickly life. Taking note therefore of my peril, I hastened the construction of a small house which before the rains of 1802, *i.e.* in the month of May, was habitable for me.

Still, since I was building the new Church at the same time, and not having enough ready money even for the completion of the Church alone, not to mention both the works, namely the Church and the house, forced therefore by necessity I had to use great economy in the building of the house. On account of this both I made a plan on a very small scale and erected the walls both very

28. Valentinus of St. Theresa (Andreas Manfedi) C.D. of the Province of Genoa. Born 1765 in Plebe de Tinco (Dioc. Albunga - Ligusia), Professed 6th April 1783, deputed to the Mission of the Malabar 24th January 1795, returned to Genoa in the beginning of 1806 and there died in 1831.

thin and not absolutely with lime but partly with mud; hoping to build a more commodious and stronger house in course of time.

The lack of money on my part and the tricks, lies, deceits of the masons and other builders and carpenters (whom I had fetched from the Goan province, they being unavailable here) protracted the building of the Church longer than I had hoped. Yet on 22nd May 1803 which was the Sunday within the Octave of the Ascension, I blessed solemnly the Church to be able to celebrate the Holy Sacrifice there, 20 months and a little more after the laying of the foundation stone. Although the walls were quite unpolished, although the roof, made of bamboo reeds and hay was presenting a rather rough appearance, although the floor by no means paved looked rustic, yet everything seemed more decent and commodious than that which I pictured in Chapter XXII. Afterwards in the following years I finished the rest, little by little, for the whole of this building I spent more than four thousand rupees.

What follows will show whence such great amount of money came to me. For the construction of this Church the Very Reverend and Illustrious D. Peter de Alcantara of St. Antony, Bishop of Autifelly the Moughal Vicar Apostolic, from the stipends of masses celebrated by him, as he himself testified, gave Rs. 300/-. Very Reverend P. F. Gregory of the Presentation, once Missionary of Sunkeri from the northern regions of the Moughal kingdom sent Rs. 100/-.

Very Reverend P. F. Charles Joseph of St. Peter[29] our Missionary of Surat gave Rs. 210/-

Very Reverend P. F. Aloysius of St. Anne[30] our Missionary

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29. Carolus Jeseph of St. Peter (Pete Angonoa) of the Province of Piedmount; born 26th 1748 in Carmagnoia (Dioc. os Saluzzo). Professed 24th September 1767; in the year 1780 sent of Baghdad Mission, 1783 to Bombay; 1788 to Surat; here he died on 14th September 1831.

30. John Aloysius of St. Anna (Andreas Danatelli) C.D. of the Province of Rome; born 6th August 1771 at Leonato. (Dioc. of Pennee); Professed 8th December 1780; deputed to the Bombay Mission - 1797; here he died 27th October 1823.

in Bombay, out of the offerings received in the Mediterranean parts where for a time he exercised Sacred Missions gave Rs. 180/-.

I, F. Francis Xavier of St. Anne, out of what came to me on many accounts before I entered Sunkery, I gave for this work Rs. 250/-.

Very Reverend P. Rafael Cicala of Piacenza, priest of the Congregation of the Mission of St. Vincent de Paul, for long years now staying as guest in our Bombay house gave Rs. 120/-.

Very Reverend Lawrence Emmanuel Mendes with his brother Very Reverend Cajetan Mendes, native of Anjediva gave Rs. 13/-.

Besides, I spent a part of that money which was being sent to me for my sustenance from our Bombay house and which little by little I could exact; and whatever besides remained over to me practising thrift continually and living very frugally. Wherefore I was able to meet all the expenses mentioned above.

In the year 1802 the above mentioned Very Reverend P. F. Charles of St. Joseph our Missionary in Surat being the trustee of the will of a certain Johanna, widow of John Wolf, offered me Rs. 300/- to be the stipend for three annual masses to be celebrated in perpetuity *cum canter* if possible for the souls of the above mentioned testatrix and her spouse. This along with the attached burden I accepted. I shall say below how I spent the money.

In the month of January 1804 P. John Aloysius our Missionary in Bombay came here and after staying for a few days returned to Bombay.

In the same year 1804, I received Rs. 50/- from a certain benefactor with the burden of celebrating in perpetuity three votive masses of St. Joseph, spouse of the Blessed Virgin Mary, for all the devout clients of the same Patriarch St. Joseph, both living and dead. This money also I spent in the manner which I shall say below.

Since the temporal possessions of this our house were very scanty and altogether insufficient even for a meagre sustenance of the Missionary and of the Church; and since no hopes of Roman subsidies was appearing, subsidies on which my predecessors had mostly lived, on account of the repeated pillaging of the whole of "Latinim" by the French, who having recently deserted Christian Faith, Justice and humaneness had degenerated into barbarous and criminal men; this insufficiency I had at heart, that I might in some way provide for it. Just so, I was considering by what stable means I might help the poverty of these many Christians, which was the cause why many of them were held by the most powerful idolators as slaves. While pondering these things, it occurred to me that if I got some uncultivated land and gave it to the Christians for cultivation, according to the custom and usage of this province, then I would fulfil both my longings.

Plenty of such land was available, which being bound to no private owner, could be apportioned by the Magistrate to whomsoever seemed to him. Therefore, out of such lands one which they call 'Carli Meki' situated in the village Budda, I sought and obtained from the Magistrate with the burden to pay an annual tax of Rupees four, some idolaters opposing and resisting in vain.

As it is customary here, for the first cultivation to be made by the owner of the land, I enclosed it with a raised mound of earth and briers and other means; dug water channels, many and in all directions; also many wells or better great ditches; planted innumerable cocoanut and other fruit trees; and finally erected some huts for dwelling in. After these I made the distribution of each part to each one of some servants of the Christians for cultivation and who in time were to share all the fruits with me on an equal division (for such a custom has prevailed in this province), the whole burden of the annual tax resting with me.

I spent nearly four hundred rupees in the first cultivation of the field mentioned above; out of which Rs. 350/-are the stipends for those six masses to be annually celebrated, which I mentioned above. Although necessarily I did not have for a few years even

the least return from that field, necessarily I say, because new plants bear no fruits and although in the subsequent years and till now, I have got very little or no fruit from it, on account of the lack of care, indolence and the idleness of the cultivators, all the same I celebrated the masses faithfully every year and will do so in future as long as I shall be able to say mass.

In the list given earlier of those by whose help this our Church was built, a certain D. Rusa Nesbit is also to be included, whom by a slip of memory, I had forgotten then; this Armenian Lady living in Bombay gave Rs. 100/-.

(*To be continued*)

Whispers from Eternity : By Paramahansa Yogananda. Price $ 3.00.

Paramahansa Yogananda—In Memoriam. The master's Life, Work, and Mahasamadhi. Price Re. 1-00. Can be had from Yogoda Sat-Sanga Society, Dakshineswar, 24 Parganas, P.O. Ariadah, West Bengal. (India).

Both published by Self-Realisation Fellowship, 3880, San Rafael Avenue, Los Angeles-65, California. (U.S.A.)

Ideas of God are expressed in various ways in the scriptures of different religions. It is generally accepted God lives in the human heart. The problem is how to discover God in us and become one with Him so that man may get peace and salvation. A number of methods are prescribed to achieve the object by philosophers, saints and mystics. The initial difficulty is how to approach God. In this respect the *Ṛṣis*, saints and mystics are our guides. Approach to God begins everywhere with renunciation, ethical discipline, etc. and continues in prayer, meditation and contemplation. The book under review, *Whispers from Eternity*, is of great help to an aspirant who wants to approach God by prayer to relieve him from the ills of life and to obtain peace. The book is divided into four parts. The first part deals with prayers and soul-thoughts. These are devotional out-pourings from the heart of Paramahansa Yogananda. These prayers are expressed in simple thoughts, and beautiful language and with devotional fervour. These prayers and soul-thoughts when viewed against the background of the life of Paramahansa Yogananda as represented in the book, *In Memoriam*, will reflect the efforts and achievements of Paramahansa in his spiritual practices, establishment of Self-Realisation Spiritual Fellowship Centres and in the publication of his writings — all intended for the promotion of Self-Realisation.

The second part consists of invocations to the manifestations of God in the Temples of Great Lives of Christ, Śaṁkara,

Buddha, Gandhi, etc. "Come to me O Christ as the Good Shepherd and leadest thy flock to the evergreen pastures of peace." "Shankara, thy victory chants 'I am He and Thou art That' — and thou teachest us to behold the one eternal ocean of spirit beneath the transient." "Lord Buddha — thou symbol of sympathy! — give us thy determination and teach us to seek the sovereign remedy for the ills of mankind." "Oh Gandhi the Mahatma — the great soul — the simple saint of Truth and Non-Violence thou didist accomplish a feat unparalleled in history through thy reliance on God." These are some of the examples of the nature of invocations of Paramahansa.

"Children's prayers" form the subject matter of the third part. These breathe the fine sentiments and simplicity of a child. The humility that is expected of a devotee is well brought out in these prayers. "I love to be guided by Thee. May I make my parents happy, my teacher happy, my playmates happy. I will find my happiness in their joy."

The last part is devoted to experiences in super consciousness and messages to devotees. These experiences are personal in nature and are subjective in character whether these are the projected impressions of the mind or real experiences are hard to tell. Anyhow they furnish some data for others in the line to compare their individual experiences in the development or evolution of consciousness.

The *Whispers* contains many useful instructions for a man who wants to spiritualise his activities by prayer and meditation. Some of them are very inspiring and thought-provoking. Paramahansa Yogananda has rendered a great service in trying to bring peace to mankind by prayer and meditation.

The books are finely printed and the paper and get-up are excellent.

J. Rudrappa

PURĀṆA. Bulletin of the Purāṇa Department of All-India Kaśirāja Trust, Fort, Ramnagar, Varanasi. Vol. I, No. 1. (July 1959). Annual Subscription, Inland Rs. 6/-, Foreign 10 Shillings.

In the wake of our nationalism attention was naturally centred on our traditional treasure: the literary, religious and philosophical works stamped with antiquity as well as celebrity. While the Vedas, Upaniṣads, Darśaṇas, and epics like the Mahābhārata and the Rāmāyaṇa merited the immediate and earnest attention of scholars, the *Purāṇas* were slow to be recognised as worthy of academic research. The Kāśirāja, Śrī Vibhūti Narāyaṇa Singh, is therefore to be congratulated for having now formed a trust to promote investigations into this aspect of our heritage; he is to be further congratulated for having enlisted the co-operation of eminent scholars like Dr. V. Raghavan and Panditarāja Rajeshwara Śāstri Dravid in his venture. The trust has formed a *Purāṇa* Department, under the aegis of which the present *Bulletin* is issued; and it is fortunate for the Department to have found in Dr. Raghavan as editor of the *Bulletin*.

Very appropriately, the first issue of the *Bulletin* is prefaced with a *Śrīmukha* by the Kāñchī-Kāmakoṭi Śaṁkarācārya, who mentions about the co-operation of 'the lovers of ancient culture' in this venture. The contents do indeed exhibit this co-operation. Dr. Suniti Kumar Chatterji, Mahamahōpādhyāya V. V. Mirashi, Dr. V. Raghavan, Dr. V. S. Agarwal, Mahamahōpādhyāya Giridhar Sharmā Chaturvedi, and others have contributed learned articles to this number. The articles by Dr. S. K. Chatterjī, Shri A. S. Gupta and Shri R. S. Bhattacharya appraise the reader of details of the plans and work of the *Purāṇa* Department. Two other articles by Shri A. S. Gupta, another by Dr. V. Raghavan and one by Shri T. P. Dvivedi pertain to the actual research work carried out by the Department. The excellent Sanskrit essay by Mahamahōpādhyāya Giridhara Sharmā and the scholarly survey of numismatic and inscriptional evidence by Dr. Mirashi are general articles which are highly interesting. Special mention must be made of Dr. Raghavan's notice of Vadamalayappa Pillai's Tamil version of *Matsya Purāṇa*

which is about three hundred years old (pp. 42–50). Selections from *Purāṇas* illustrating devotion and wisdom are made by Shri A. M. Srinivasachari and Shri S. Sambandha Sharma. The number includes a book-review also.

The *Purāṇa* Department has first taken up *Matsya Purāṇa* for critical study: and this number, therefore, contains mostly articles bearing on this *Purāṇa*. The Department has procured thirty manuscripts of *Matsya Purāṇa* for purposes of collation and critical edition; and it marks an encouraging step. While expressing great appreciation of the work done already in this direction we may reasonably hope that the critical edition of *Matsya Purāṇa* will soon be in our hands.

The *Bulletin* indeed forms a good forum for scholarly discussions on the *Purāṇas*, which indeed are the encyclopædia of Sanskrit learning. It is good that the Trust is aware of a practical problem of scholarship in our country: "Further the Trust believes in the old Indian tradition that the *Paurāṇika* will not go without his *dakṣiṇā* and it is hoped that the honorarium we have decided to give for each paper will act as an inducement and ensure for us a steady flow of learned papers." (from the Editorial).

S. K. RAMACHANDRA RAO

SANSKRIT

ṚGVARṆAKRAMALAKṢAṆA OF NARASIMHASURI. Edited by Pandit V. Krishnamacharya. The Adyar Library and Research Centre, Adyar, Madras–20. Adyar Library Pamphlet Series No. 34. 1959.

This Sanskrit work of 44 couplets in *anuṣṭubh* metre by an obscure author is an exposition of the rules for reciting Ṛgvedic hymns. It is well-known that there is almost a compulsive inflexibility in the manner of pronouncing Vedic *mantras*, and numerous treatises are extant to contribute to this inflexibility; and a whole system has grown out of it. The work under notice belongs to this system. The palm-leaf manuscript copy of this

book preserved in the Adyar Library has now been edited with a commentary in prose by the poet himself. The learned editor of this piece, which was published originally in the *Adyar Library Bulletin* (Vol. XXIII, Parts 1–2) has compiled a long and comprehensive index of each line of every couplet, the technical expressions employed and the Ṛgvedic hymns that have been cited as illustrations for the rules expounded in the book. It is indeed a valuable contribution to studies on Ṛgveda.

S. K. Ramachandra Rao

GANDHI MARG

Journal of the Gandhi Peace Foundation

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